M 825

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If you want to know what happens while you're away, you can listen to the tape, if there is that much interest. Now, what do we talk about not? Who -- who had any -- anything? Linda?

Linda Cox: Yes. I, I was going to push for an answer to my question about music.

MR. NYLAND: When music strikes one as a sound, dependent entirely on the condition in which the body is, and of course also the way the feeling center and the mental fuctions are, the more relaxed they are, the more there is a possibility of receiving any kind of an impression. And when it is sound, the reception of that in the first place is through one's ears; and if one is physically as well as feelingly; I don't want to call it emotion; feelingly, sufficiently relaxed, then the sound does not always have to go to the head, where it always usually goes as recording of anything that comes in through the ears and then one hears it. There is a possibility then that when the sound hits the ear and the eardrum, that part of it goes to the brain, and part goes to a certain section of the brain which is connected with feeling center, that is the -- the hypothalamus and the thalamus. It is not very clear, and it is not as yet sufficiently connected. That is why I said in the beginning that if one is Awake it is the best way by which one can hear, because in a state of Awakeness there is a connection between the brain and the heart, not solar plexus; and for that reason

that whenever then sounds enter into the head of someone, the possibility is that the heart can be affected by the energy as received -- by the energy as received through the ear.

So there are two possibilities of that kind of a reception. The reception itself, that is the recording in the brain as sound and the recording in one's heart as a vibration rate need not have the same kind of a result; that is they are not identical. Sometimes they are quite different even, and what one hears with the brain and what one hears in that sense, listen or feels or is -- is affected by one's heart, can have a different connotation, mainly because the associations of the heart are quite different from the associations of the mind. What one tries to do in a state of being relaxed is to bring the particular functions of the brain and the heart; I say heart when one is Awake; I say solar plexus when one is not Awake; so assuming that one is Awake, the problem is then to be in either the brain or in the heart, in such a way that the sound can be received in two ways.

The third possibility is that actually the body starts to receive sounds, that is this way: if you have a tuning fork which is vibrating at a certain rate, and you put next to it another tuning fork, without striking it; that is if you stop the first tuning fork, having been struck first, the second tuning fork starts to vibrate in the same tone. They have to be adjusted to each other. If it's an A, the other has to be an A, but then that starts without being struck, because the first one had been struck and has sent out vibrations. The body can function as a second tuning fork whenever there are sounds outside which can affect the body as it is only when the body is in an extremely relaxed state. That is, the sounds can sometimes be very loud and also suggestive, if you want to use that word, that is it can appeal to one, but then very often like a march, or music of a certain rhythm, or dance music can affect the body in such a way

that it starts to act with it in a certain form of movement. It's a similar kind of principle, but what I mean this time is that the body actually vibrates in the same tonality as the music which is outside.

So in that way there are three ways of receiving music, and it depends then on how strong one, or the other, or the third is, if out of the totality of the three something can be combined as a form of fusion, which then produces a state in oneself of a result of the three different kind of centers being affected in a certain way. That particular state is a level of one's being, where one is at that time as experiencing music, whatever it may be, whatever the sounds may be. And that will then determine, because of this state of being a pleasurable or an unpleasurable one. It's not at all pleasurable. Harmony need not be pleasurable, because harmony gives a balance; that is one can, in regard to that what is outside music, musical form, be at ease with it; it does not leave one shocked. This is an -- an -- a recognition of the form of harmony that I'm talking about.

So whatever the condition may be that the body receives during such a time, the more relaxed it is, the more there is that possibility of using it, together with the affects on the other two centers, for something very definite. And sometimes in that kind of a state of -- of being, it is an elevation of being, since the fusion takes place not on -- in an ordinary sense. The requirement is that one is Awake. How long one can remain Awake, how -- how long that can be extended, how often one can be Awake at wi -- Awake at times, it depends of course entirely on the ability of a person. But I'm -- I'm talking only about that what might happen. If anything happened of a similar kind, simply accept it.

You see, in order to make the mind function in this sense, and -- and the feeling center function in this sense, one has to be free entirely from associations. Any kind or any form of recognition that it sounds like a -- a little Mozart, or a "Little Waterfall", you know, or something that is like Bach as a

fugue, or like Liszt, all that it should be eliminated.

One listens to music like you listen to a bird singing. You're not classifying it. You don't even put it in -- in notes. You don't hear it even as a scale. You just hear it. You recognize it sometimes, and particularly if you play yourself, recognizing certain chords. You also might even visualize the -- the way the chord is made. You might hear the vibration rates. You might, if you have a good ear for instance, an -- an absolute ear, you might distinguish between different tonalities. The touch you can also be very sensitive to it. The touch is a question of one's feeling. The question of rhythm, it's partly feeling and partly mind. The question of combination of sounds in overtones, it is partly again a recognition in the mind and a recognition with one's feeling. The question of the use of the pedal, particularly when the pedal is used to strengthen the overtones, that can give a rate of vibration for one's feeling center or even for one's heart, which is extremely useful.

But you see, I'm now analyzing what actually could take place, and the anal -- an -- analysis is when it has taken place. When it does take place one does not analyze. One simply takes it. And as it goes along, as I said before I started to play, the expectancy of a certain medody can sometimes spoil it. And the reason why sometimes the melody is not at all what might be expected, is really to draw attention that there is something different. And I do this many times, because I don't want to have the stereotyped form that one has to have it in accordance with the , but, you know as certain -- ah -- tonalities according to certain scales in C in F, or in C in G, or a quint, or a relationship of -- ah -- the three, and so forth. I want to eliminate that. Also rhythm sometimes has to be eliminated. Sometimes it has to be syncopated in a certain way, bordering you might say sometimes on jazz; all of it in order to draw attention to the fact that things do not always have to go in the way one

thinks they ought to go as they always have been. It should be different.

It does not mean that one wants to use this difference in order to bring about a definite effect. That is not the reason. For instance, you could bring about an effect in music by tuning your piano just a little bit off, and sometimes people do that. Let's say a higher C is just a couple of degrees off in vibration rate, and therefore it is not harmonious, but it draws attention. But that of course is a little trick. It's the same thing as the -- as a -- an orator telling a story at the proper time, or also knowing that he has to change his voice at a certain time. You know? I -- I say they are tricks. They are tricks when they are not Consciously done, because it is according to a certain cliche. When it is done Consciously it's quite a different thing, because one has in mind then a definite aim that ought to be reached. When that is reached, it is right from a Conscious standpoint.

All right? Now you digest for yourself whatever was the affect on you. You don't have to talk about that.

But now questions of Work. Sometimes you have to talk a little bit for yourself to get over your fear of talking. You -- you -- you have to learn that. You must know that whenever one talks about Work, that you are faced at that time with the difficulties of Work; and that each person has the same kind of difficulties; and we are not different from each other, because all of us are like infants; and only the aim of what you try to get can help you to overcome the fear; so that it is as if you let your hair down in a -- in a spiritual sense; but don't be ashamed of it because no one is any better. Regarding Work, no one knows and no one experiences, unless in the beginning they start to realize that, not only the difficulty, but can have a definite experience of being Awake; and when one is Awake, in that state you are very meek, humble. Anyone who says I can Work, does not Work, and doesn't know it. Anyone who really Works never will

use that kind of a terminology anymore, because they have had an experience quite unusual, and sometimes as one says, 'out of this world'. So talk. Be... Yes. Go ahead.

Questioner: There seem to be different degrees of being Conscious of what you're doing, ah, different degrees of Awareness. Ah, can you tell us what the difference between being Awake, Observing, noticing, and, if there is any difference, simple remembering.

MR. NYLAND: No. Don't let's use too many words now, because then you get confused.

Questioner: I wanted to know the difference between them.

MR. NYLAND: Well, you want to know the theoretical difference, or do you want to know the difference by experience?

Questioner: By experience.

MR. NYLAND: Then you have to experience it, but you have to be clear in what -- what you are looking for. And if you say Observation, does it include Impartiality? Really? Does it include Simultaneity?

Questioner: To varying degrees.

MR. NYLAND: Yeah, I know. So these are the degrees already in the application of the method. Even understanding the method may not mean that you're able to apply it. Aside from that, the state in which one tries to become Aware of something may be that that what I want to become Aware of interferes very much with the attempt to Wake Up. The more I am emotionally involved in what I experience as a personality, the more chance I have that that is going to take my energy, and that even the tought of wishing to Work I cannot follow up, because I have no interest. And if I have a little interest, it is so small that it cannot counteract the continued reaction or whatever takes place when I give in to my anger.

There is also regarding learning Work, learning a method, a very definite

period of progress learning it; that is, I'm not familiar with what is needed when I want to be Awake. I talk -- I talk about Objectivity, but I still talk about it with a subjective mind. What I said this morning is I still have not enough of the little aspects of myself combined that I immediately could become Objective, in the real sense of the word, hundred percent. So that all these different factors indicate that if there is a difference between a dark state and a light state, there is a period of transition between them; and that the transition is, if it is real darkness at midnight, and if it's real light at midday, that there are twelve hours difference which include twilight.

So, together with the desire which at times may not be as strong as at other times; with the fact that I'm learning, so that in the beginning I may not know, and after some time I may know a little bit better; together with an experience which gives me a chance to apply this particular way to Wake Up in a time or at -- in certain conditions when I know they are much more conducive than other conditions; with all of that I gain a certain value, dexterity, ability, and insight about my own Work. And using then common sense in knowing when I should make the attempt and when I should not make the attempt, I will then be much more efficient in obtaining certain results. And this I think takes a long time before one really knows. And in the meantime one make many, many attempts, some abortive and some quite right, but in any event my attitude should be I try to Wake Up as often as I can, and then I find out when I cannot, and I also find out when I can.

Now, as far as Self Remembering is concerned, it all depends what I mean by self. Observation simply means the recording of certain facts about myself, and the ab -- Observation at the very beginning, and even for quite some time, takes as object the manifestation of the physical body. I'm not at the present time, if I'm really honest, I cannot be interested in Observing my feeling center.

I don't know anything about it, then only that it happens. I cannot Observe my mind. There are certain processes that take place in my mind, but it's absolutely impossible to have an Impartial viewpoint of my mind. The reason I cannot be Impartial about my feeling, because Impartiality has to do with feeling. You see, I want to exclude feeling. As soon as I start to Observe feeling, of course I'm identified with it. The reason I cannot Observe my mind is because I cannot Observe something subjective when I have to be Objective. My mind as it functions now is made up of anticipation of the future and the memory of the past. The mind, as it is now, cannot and does not record in moments. At the same time, when I want to be Awake, I have to have a recording of a moment and a moment of manifestation. So both my mind and my feeling center are excluded in order to learn a method. I'm already licked before I start. The only way by which I can learn is when I have something like my body, which is not thinking and which is not feeling, as such; and that then the requirement of my mind to become Objective to my body, I simply use all the manifestations of my body to become an object for my Observation. I will run the possibility then that in that Observing I can take certain manifestations apart, separate from each other, or I can take the totality of myself. And there are certain exercises that are helpful for reaching a state of Awareness of -- by that I mean now Observing that what is taking place of my physical manifestations only.

Any time I go off into trying to become Observant regarding either feeling or my mind, I will start to think about it or I will start to feel about it. As soon as I think, and as soon as I feel, I'm off on the wrong road. This has to be understood very well, because that what I try as something, as a means for being Awake, always will be interfered with all the other processes of my personality, and as soon as they start to enter I do not Work, not Work. I -- I'm a

little associated with it, and I have some nice good thoughts about it, but it's not Work, and it will never have a result. It will always remain the same. I will never become Conscious.

The question of Self Consciousness is that my Self is in a Conscious state. By my Self I mean then that that what is there of me, if it is Conscious, it has to come from that what starts as the beginning of my 'I'. And if there is sufficient relationship between that what is the beginning of my 'I', having grown up gradually to become a real 'I', that then on account of the influence of the real 'I' on my personality, my personality has changed and is now a different kind of being which I call Individual. So that then Self Consciousness implies that I have already full developed Will, full developed 'I'; and otherwise I'm not in a Self Conscious state.

Now to remember myself is a different thing. I use it very often for the application of telling myself that I ought to be Awake, and I say I remember myself in the true sense of the word, remembering something that I call my Self. This implies that that kind of a memory cannot be that what now is happening, because remembering has to do with something of the past. What was in my past my self? This of course is the difficult question, because I can say ten years ago I was more myself, or even one says in the future I can be more myself, but of course I cannot remember that; I can hope for it; and the only time that I can say my real Self is when I was very young and unspoiled. So if I look at that particular period when I was young, and I say unspoiled, that means that I was not as yet -- ah -- written on, that I was uninhibited, that I was still free from calling myself I. This is the criteria. As long as during a little period I call myself as if I am in a third place -- third person - Hanz wants this and Hanz wants that - it is very good. As soon as Hanz says, "I want this, and I want that," something is lost, and that is -- that's the transapalnian perturbation.

It is at that moment something is really gone, and it disappears, and it disappears, and it is not to be resurrected until certain methods have been used for the purpose of bringing it back again. What I bring back is my real Self when I Self Remember, and that the state that is a result of this Self Remembering, as expressed by the application of a method, means that I am in Awake -- in a Wakened state, as if I were real like I was real when I was a little child.

Now Self Observation means I Observe myself as represented by my body. I also can include afterwards my self as having organs which function as a feeling center, or an organ section in my brain which functions as a mental capacity, and I can then include that in myself. I can also say that that what I Observe, having learned to Observe myself physically, that then this Observation can give me a Self Observation at times, including all of me. But again this means that there has to be something that is really an Observer, and that only exists when there is an 'I' sufficiently grown up to stand on its own feet.

Now that what one Observes in oneself as physical appearance are the different manifestations of the body, and they are five of the kind that everyone else can see, and mostly three of states which not everybody else can see, but of which one oneself can be Aware. One simply says I Observe, if I wish, parts of myself as represented by the movement of my body, by a tone of voice which is a physical expression, by a gesture, by a facial expression and by a posture. These five are not always clearly distinguished. Usually a movement has to do with a movement of arms or legs, but of course theoretically a movement of a face in changing a facial expression naturally is also a movement; whereas a difference between a gesture and a posture, a posture may be in between two gestures. So you see one has to reason -- be reasonable about that kind of what you might call Self Observation of the physical body. The three different parts of which one is as a state of being are represented by breathing, by blood

circulation, by general muscular tensions.

These are kind of things of which one also can become Aware. And also then in this form of Self Observation I have to be non-identified; I have to be Impartial; I have to accept that what I find to be whatever it is; and I have to try time and time again to be Awake at the moment when it happens, not in my mind, either as I say by anticipation of the future, or by a recollection or a recall of the past. This particular concept is rather difficult, and only when you understand what I tried to explain this morning about a time duration, that there is a Moment in which there is a cut, that is perpendicular to the time duration which then represents, at that point, the Moment.

But again, when I call this Self Observation, there is another word Self Awareness. An Awareness of course indicates a state of being in which one is Awake, Aware of certain existing facts; and that Awareness is recorded in that what is Observer. So it presupposes then a relationship between an Observer and an observee which is the object, and an instrument which I call a telescope. So if I have that picture of an Awareness and an Awareness of oneself, it presupposes that there is an 'I' which is Aware of myself. And this self this time can be anything that I want to be Aware of, because it is an object. It has no more value than only being an object.

Self, to come to oneself or Self Presence, this form is an emotional kind. It is as if at a certain time I experience the presence of something else next to me, or if the shift is made to that what is now Observing this what originally was it, it is then as if there are two things; and this is really the presence. And again I must start with that as a means of reaching the possible concept and an experience of real Self Presence. Self Presence means that again, after the separation of this what I call 'I' and it, it again has become combined, and then becomes for me a certain personality in a different state, which a little

while ago I called Individuality, that is vibrating differently, thinking differently and really being also physically differently. And the totality of myself then is at a certain level of being which is not at all the level in which I am in ordinary life.

Well, this probably indicates all the different concepts or words in connection with -- with Work, and it -- it stops of course at the Self Conscious state of oneself, having become, at least to some extent, a Harmonious Man. To some extent it means that the development of 'I' is sufficient to stand on its own feet. It does not mean that it is entirely full grown, because I think for the full-grownness of 'I' many other things still have to be fulfilled. It would take me long to talk about that, but it has to do with principally a fusion of three bodies. When this takes place and if it can take place, as a result of that man becomes Harmonious as he is, provided he still is walking on -- on Earth. At the same time he has then a link with something that is higher than what he is even in the state of Self Consciousnss. This link is indicated by the possibility of further growth.

Do you know anything about the Enneagram? It is when in the Enneagram one has reached again nine, that one continues from nine to three, and this time the Enneagram level is higher than the original one, so that the -- the proceeding of that circle is in accordance with a spiral. You understand that? So that between nine and three it is a repetition of the original nine and three, but this time it belongs to a new cycle, and at that point it is comparable to the SOL-LA-SI of the Intellectual body. At that particular point there is a connection made with the next state of Consciousness which is Cosmic Consciousness.

Cosmic Consciousness for man at the present time does not mean very much, because it is usually nothing else but a little word. When one starts to grow it takes on more meaning, and the meaning is then that man, not only being developed

for his own in the direction he wants to go and in the direction he can evolve, but man then has found his place in relation to other people, in relation to the possible development of himself, and the place which he should occupy in regard to that what will be expected of him when he continues to grow and evolve.

Cosmic Consciousness has to do with the fourth and the fifth rule of Objective Morality. This includes two things. One is not only that one has the place, one knows where one belongs in relation to that what may be expected from one whenever His Endlessness; again to use that word, in a sense of something outside of us not easily reachable; whenever His Endlessness finds that it is necessary that he needs help and is looking for a servant in the proper attitude to become that for him, so that such a servant can share the burden of His. This is one aspect. The second aspect is that His Endlessness, again as an entity which governs the spiritual development of man, starts in some way to help such a person to come to a conclusion that there is an added moral obligation for him to communicate and to put in certain words, to formulate, not only to alleviate the burden of His Endlessness, but to help to make those whom he can reach understand the means for wanting to Wake Up. In that way it is like sending a messenger from Above, in the terminology of Gurdjieff, to Earth, in order to correct on Earth certain conditions which are not becoming to man, and that then the obligation of such a person in doing this, that is in helping to maintain in that sense the cosmology of the Universe, reaches a state which in Gurdjieff is called Martfotai. It is a state of a planet, in which that emotional understanding of that what is required for man to be and to become is then tested by returning to Earth to see if in that particular process he can maintain his Consciousness. This is Cosmic Consciousness.

One can say one doesn't -- one doesn't have to go much further, and it's quite true, because outside of Cosmic Consciousness there is absolutely no way

for ordinary man to have any concept of what is meant even by the Milky Way. Our own mind, as it is at the present time by looking at it, we can absolutely no fathom what is taking place outside of us. We -- we already have such a terribly difficult time to understand a little bit about Mars or about the Moon and the Sun. Who knows? But outside our solar system all we have is what Gurdjieff calls the blinking lights of Karatas. It is some kind of a reflex, something in which sometimes when we are assembled in the Etherokrilno of the totality of oneself, that is in one's brain, contemplating the Universe, that at certain times like lightening certain things, or like perhaps an -- an -- a -- a tower of light, you know, an indicator which swings around, at times reaches one; only at times, the rest it leaves you dark; but this kind of swinging around like a lighthouse will give you at the time, expressed most likely in a certain code belonging to that lighthouse, so that one can recognize it; it gives then, at such a time, an indication that something else exists which is worthwhile for the moment one is affected by that light, the same way as lightning and thunder are the two things that are -- that belong together. The light lights up the landscape in order to give me perspective. The thunder, which is equivalent to it; it takes place at the same time, but comes a little after; is a realization of me that some Work has to be done. And that you might say is exactly the situation in which we find ourselves, on account of having the difference between light and hearing, so that the sound waves reach us a little later than the light waves will reach us. The sound waves are comparable to that what will take place in one's heart. The light waves will -- are comparable to what takes place in your mind, and that there is always a little bit of a time elapse between the two. But unless the time elapse is there, culminating in the result of hearing the thunder, there is no further effect. And what we call a lightning effect at a distance is very nice to look at, but it doesn't bother. It's too

far away. When I hear the thunder, I start to count the time between the lightning and the thunder. And when I say, "Oh, one, two, three. Oh, it is very near," I get a little scared. This is Work. If I can see it that way, that at the time when the lightning strikes me, that is when there is the possibility of my mind seeing the necessity of Work, and then hearing the thunder and hearing it near, the realization that something on my part has to be done; then being scared of dying, I will try to live. And then I Work.

So now what else? This is a little theoretical, you know, but theory sometimes is good for perspective. And with that, whenever you happen to think about it, your mind starts to go in the right direction. But your mind, of course, only gives the direction; it does not give you even the force. You know the mind is only pointing toward something. Because of its clarity it knows where to point, but how to move in the direction that you really want to go is -- that is where your heart has to come in as a force. The mind will not give you that force. The realization of coldness of facts is not enough. It -- it remains for a person static. But when he wants to move in a certain way, and reach another point, or another point in development, or another place, a different kind of position, or a different kind of panorama, or a viewpoint for himself, he has to be active. And the activity is furnished by the wish that I want to move. I want to do something. I want to, and now I use my -- my feeling for that, my feeling of a certain kind of course; not necessarily as yet an Emotion; because with the Emotion I -- I really don't know how to handle it, but a feeling is still within my means. And after some time that feeling becomes an Emotion when it is linked up with the possibility of growth, real growth I mean.

Now who was that in Seattle still had some questions? Bring them up, we can Talk about Work. We can talk tonight about Work, but let's, as I said this morning, try to get as many times that you feel that there is something, write up the ques-

tion, so that maybe you are reminded. We're here. I'll be gone very soon. You will not have this kind of an opportunity so easily. And it's not that I say anything that's so exceptional, not at all, but it is a possibility of an exchange; and because of that you can -- you could reach, during these couple of days, some kind of a determination for yourself that either you want to continue, and you want to Work, and you want really to do it.

You see many times we are so prejudiced, and we are antagonistic because we don't understand it, or we think that so and so ought to be different, and look at that, and that, or because, and that person has been in Work for such a long time, and then who wants it, and all these kind of criticisms. And they are so silly, because what have the -- what have they to do with you, the way you are. The condition in which you find yourself, that is the main thing that counts. And if you feel, you realize you're floundering or there is something that really should give you stability, then you try to look for that stability, not in -- in the form of someone else. Never mind what other people do. Never mind how far they are or how little they do. And don't criticize, because that is where your partiality goes; and one of the rules for Work is exactly to be Impartial, regarding other people, regarding yourself, as if you are alone in the world, and you are.

You find yourself as a little breathing creature, existing, and having acquired the particular form, your identity, your way of your life, based on whatever may have been your experience. And one-- once you find yourself that way, you come to a realization that this is you; and it is not anyone else; and it's only you; and that that what is you is concerned with lots of things outside, without really being concerned about yourself until you get sick, physically. Then you go of course to a doctor, because you expect the doctor to cure you, and maybe he does every once in a while. But are we really so healthy psychologically?

And sometimes when I think I'm psychologically sick, I go to a psychologist, and sit and talk and unbosom myself; and I talk about a variety of things in order to clarify my mind, what really has brought me to what I am, with all the complexes of my father and mother, and whatever it may be. And it's not that I say it is not sometimes helpful, but it certainly will make you much more asleep. It doesn't help you to Wake Up at all. It only is constantly in your memory, trying to explain why you behave the way you do. And it only gives you that kind of a source. And it doesn't help you at a certain time when you, in our sense, you want to be Awake. Now maybe you don't want that. Maybe you -- all you want is a little explanation of how you happen to come -- become what you are, and as long as you know that you're satisfied. And very often when you give it a name then of course it is satisfactory, because you don't have to do anything further. And whenever the question comes up you say, "Oh yes, I have appendicitis, physical and psychological; and the psychologist helped me to get rid of it. He operated on me. So now I'm free."

Well, if you're honest when you go to a psychologist, not only that you spend a tremendous amount of money, but the question is always what is there left of you when you get through, and how often is it necessary to go back again, and what does this psychologist tell you that you really -- that you don't know if you wanted to think about it yourself, if you want to spend the time. You spend the time now because you pay for it, and therefore you think it is necessary to tell him something.

SIDE TWO

And in that process you become dependent on that man, like you are dependent on a doctor when you are physically ill, and only because you don't know enough about yourself physically, you have to depend on the doctor, and he tells you

what to do and what kind of medicine to take. If psychologically you want to do the same thing, of course you can, but you become dependent on having to go to that man or to such men, nice as he may be, and understanding as he may be. He may help you clarify certain thoughts or whatever you have, but you are dependent on him, and he will not turn you loose in life, not easily, not -- not... I -- I don't want to say anything about those who are bad. There are lots of bad psychologists, without any question, the same way as there are lots of bad doctors. Many times you become for them a little, what you call a 'milch cow'. They milk you. You become a case. They're not honest any more. But I'm not talking about them. I'm talking about those who are really honest and in -- in earnest, who have a certain form of their morality left. And still you are dependent, that is you cannot do certain things yourself, then only explain what has happened; and as soon as you meet a certain emergency, you will call them up and ask him what to do.

The development for oneself, as a development, means that there must be something in you that starts to develop which could become a guide, independently of any one man, independently of any condition; at any one time, whenever you wish, that you know what to do, what to think, what to feel, what to allow, what to choose; having in mind that that what will be a result of your activity will have the desired effect. This is the definition of Consciousness. It's a definition of Consciousness by not remaining necessarily on Earth, but it is something that you can strive for; that is at first you wish to become free from Earth and a certain bondage which every person has, including the bondage to a psychologist or a psychiatrist or shock treatments; that you will first try to find out how you can stand on your own feet, and then select whatever you have to do, if you wish to become a Man in the real sense of the word.

Now all of this dependence on conditions that you think are necessary for

you, that you feel you cannot do without, in all of that are included habits. All of your tendencies are included. All of the characteristics are included, all that makes up your personality, in whichever way it happens to think or feel. And the true meaning is that I die to myself in order to live. And this process of dying, of gradually getting rid of that what I am, is of course difficult since I've always lived with it; and I felt at home in it; and I don't want to give it up, unless there is something else that can take its place. And when that what ought to take its place is not sufficiently developed, I will hang on to everything that gives me support, because I don't want to be insecure.

So, for that reason I say one continues sometimes with a psychologist, simply because one either does not know how to Work, or one doesn't wish to Work. And it is always much easier to go to someone else and listen, instead of doing some Work yourself, the same way as it is much easier to preach the Gospel to the heathens in New Guinea, instead of starting with your own, and to do what I said this morning, to do what your hind -- your hand finds to do. In the same category belonging drugs.

Who asked a question about LSD?

Questioner: I did. Here.

MR. NYLAND: You did. LSD is exactly a drug, that is one becomes drugged by it. One becomes dependent on it, even if it is not so-called habit forming, which is questionable, because it hasn't been on the market long enough, and people have not run any particular experiment. The fact that I will go back to it because it gave me such a wonderful, I call it halucination; they would call it expansion of my brain; since I like to have that again, and again, and again, exactly the same as I love to sit in front of TV and enjoy myself, or to smay -- smoke a good cigar after dinner, I become dependent on that; that is I cannot talk in the morning unless I've had a cup of coffee. I always will, in that state, react to

certain things that I now become influenced by, like LSD, simply because I want it. And in that way I want something for nothing by means of something that is going to affect me the same way as alcohol, and I reach a beautiful state of being a little drunk.

But, perhaps I don't want to say one is better or worse; it is wrong if I call it an difin -- definite changed form of Consciousness. It is only good when they say it's an expanding of one conscious mental functions. And all it does is to open up the pores of my brain a little bit so that something else can become free, and that comes then to the foreground and I remember it; and there is part of my last life or this life in my youth that comes to the foreground; and I'm a little freer. So I have ideas that I'm not as inhibited as I am. So I have a little release. So I feel that I can do this what is not so much under my so-called cultural control. So I have a little bit more freedom with sex. So I feel that I ought to be able to give myself a little bit more experience, and all the rest. And during that period I'm stupid, because there is absolutely nothing of me that is not affected by LSD. And all I would -- would like is that something actually could look at myself being in this different state. And the LSD treatment, I call tranquilizers, exclude, without any question, the possibility of anything existing of a Conscious state, let alone even par -- Impartiality. And Simultaneity, I'm so far gone, I never will know what is meant. And I need, for proper LSD treatment, always someone who is there to take care of me or maybe to observe me. And then they go even one step further: in order to observe very well the state in which you are, I have to be in the same kind of a state, otherwise I wouldn't recognize you. And so it is just as bad.

What happens with LSD and all the other drugs; it doesn't matter if it's marijuana, or ether, or any; it doesn't matter at all; it's the same kind of thing. I become dependent because I wish the states and usually because I do not want to

do anything. I want to have it presented to me by means of a chemical, that I either legally or illegally procure. And definitely, as far as the habit formings are concerned, and those who wouldn't -- to whom it is a necessity, they will go through anything in order to get it. People who get a little bit used to LSD certainly are going to get it, whatever the costs may be. Habit or not habit, they will want it, because it produces a -- a state that is desireable for them.

From the standpoint of Gurdjieff there is no 'I'. There is no possibility of 'I'. 'I' in this sense means there is no possibility of a change of level in being. All that takes place is a little rearrangement on an original level, very much like the development of a brain into a more efficient functioning brain, or a fellow becoming an extremely goo mathematic -- mathematician by having facility of thinking in a certain way. But it does not mean there is any Consciousness at all, different, by a different level of being.

How does one know such difference? Simply because, connected with a level of being, there are a few things that are different from ordinary experiences in life. One is taste - a recognition of a state of being in which the tate of that -- the taste of that experience is different, and one cannot define it until that taste actually has been tasted. The second is that one has a form of understanding which is different from the knowledge of one's ordinary level of being. This particular understanding one reaches, more or less, when one lives long enough and one has experiences of life which give maturity. And very often at the end of one's life one can be much more Impartial than in the beginning. The third is that in a state of Consciousness one has a Will, and that the wish of ordinary life has been changed into a Will.

A Will means that there is something in me which is fully convinced and willing to do, regardless of the conditions in which it finds itself, and which many times in ordinary life would throw one off. I mean by that, in a Conscious state,

when I set out to do something, when I set out and have a promise which I make, I keep it; come hell or high water, I keep it. If I set out to do something and have considered it sufficiently, that I must really acknowledge that, it becomes for me a promise to myself; and in certain cases it becomes an oath, that is a vow in which that particular kind of condition that I aim at, when it is not reached, I would kill myself. It sometimes is as strong as that.

So whenever one, you might say, dabbles with Consciousness, one must be very careful that if I reach the state which is desirable, that with that there is a tremendous amount of obligation in an Objective sense, and an obligation quite different from a subjective one, and absolutely an impossibility of trying to change it or to rationalize about it. So what I lose in the state of that kind of understanding and that kind of level of being are the ordinary attributes of what I call my mind or my feeling. For instance, I will not have any associations. I will see things for whatever they are. I will change the data of facts of my knowledge into an understanding of the realization of that what has made it, and that what is represented by the further possibility of progress of such facts in combination with each other. It's quite a different form of understanding.

In general I say it's a different level of being, which is separated from the original one by means of a step, the step being that I am vertically lifted away from Earth. This implies another characteristic of a state of Consciousness: that is that I am free, free from Earth, free from the bondage of Earth, free from myself, free from my body, because my body is Earth; that I live not in my body; that I live, at least after the first step, in my feeling center, which when I continue to live there changes over to a heart condition, a real heart condition, emotionally tinted.

The question of that kind of freedom of being free from one's body, means that the body has, in relationship to my mind, changed its potential. That is,

that what the body is actually now as a positive factor, related to the mind, is changed over in becoming a negative one, and my mind has become the positive indication of something comparable to the Sun; that that what I am as Earth is now subject to the rules of the Solar System. Astrologically, that what is taking place with me is the shifting of the geocentric system, astrolog -- astrologically, to the heliocentric; that is the center of my universe is not me, but it has become the Sun, which for me, in order to help myself, is an indication of a condition of my mind. It does not mean that it is everything, because all it does is to furnish a central point around which the Earth rotates; and the accent is still on Earth, because I still have a body to take care of. So even if I shift the bal -- the balance of gravity, I still have to deal with it, that is I will not lose my body, for whatever it is worth, for the sake of satisfying the -- the rules, the laws, of that kind of solar system in which the Sun starts to operate. Allegorically, that that what is me as a personality has to have its satisfaction of being solved in relation to the requirements of Earth or of nature.

So you see, this whole question of Self Remembering, the question of becoming independent, all that is woven through Work. And I can only become independent when there is something where I can change over to, as a more Objective something, away from that what is subjectivity. And I never will solve it by means of the continuation of a subjectivity, even if it is in a nicer state. In -- in the state of joy I'm not closer to God at all. In the state of anger I'm not farther away from Him. I am, at that time, simply in a different kind of a phase. And if I take a drug, again I say, I don't develop any 'I'.

When I was at Millbrook, and I gave a little talk there, I said, "If you ever will find an LSD which will give you an 'I', I'll be all for it, but you won't find it. All you do is to have an LSD, that is a chemical which definitely is something subjective, affect something else subjective which is your mind. And

never out of two subjectivities will you derive any Objectivity." It's impossible. It's not inherent.

Questioner: Did you ever take it?

MR. NYLAND: Huh?

Questioner: Did you ever take it?

MR. NYLAND: What? Why should I?

Questioner: LSD.

MR. NYLAND: Why should I? I've taken enough things. Why should I take LSD? I've taken opium. I know the effects. I know how I can be influenced. I've been drunk. I've been under influences of various things to study myself, but that was when I had something that could study it. What would the sense for me to take even LSD? I know what will take place, because a -- a state that one so-called reaches with LSD, I can reach any time without LSD. I've no interest whatsoever. It has nothing to do with - have you ever tasted coffee with or without sugar. You see, darling, you must understand that I'm not interested in that kind of a thing.

Questioner: How are you so sure what it does?

MR. NYLAND: I know. You don't believe that.

Questioner: No, I don't. You've never taken it, so how can... You, you could judge, I think, but I don't think that unless you've taken it you...

MR. NYLAND: How will I explain it? If I wear one kind of a shoe, do I know how other kinds of shoes fit?

Questioner: Not necessarily.

MR. NYLAND: No? You don't think so, that a shoe as some kind of a concept, that I know a concept of what takes place in the brain is affected by everything else, and if I really wanted to know, all I have to do is to look at them. From observation I surely could find out and deduce what is taking place in them. You look

at LSD, Elsie. I don't want to mention any names. You see what takes place in their eyes. Why should I take it?

Questioner: That was below the belt. That wasn't fair at all.

MR. NYLAND: No, it is not below the belt at all.

Questioner: Nothing (unclear) disregard the effects.

MR. NYLAND: Of course I do.

Questioner: You disregard the effects afterwards. (unclear phrase)

MR. NYLAND: No. I don't think they lead to what they claim. It is only a scientific little problem that is very interesting from a scientific standpoint, and no more.

Questioner: Well, all right. But, wait a minute. What if LSD make someone want to Wake Up?

MR. NYLAND: No. They don't. I've never seen an LSDer who wants to Wake Up, unless they have heard already about Waking Up previously, and simply to give them a little stop when they don't know what to do with it, and say, "Here, read Gurdjieff," is deliberate nonsense. If you wish, I can be extremely critical about the LSD situation.

Questioner: I'm learning.

MR. NYLAND: Yes. And it does not mean that I have to investigate all the things and keep only the good. You see, when Christ was on the mountain and He was shown all the temptations of the world, when Faust and Meph -- Mephistopheles met, it did not mean that Faust had to experience all things. There is a certain state of enlightenment, in which that, out of which one comes, becomes light, and one sees without the experience. There is a state of knowledge which can be reached by means of intuition, without having to go through the regular rigamarole of so-called accumulation of facts. Now if you think about that a little bit, you will know that knowledge of LSD can reach one in many different ways, and it is

not necessary to take it. But maybe you don't see it that way, which is all right.

It is cheap to say, "Have you ever tasted it? Have you ever taken it?" Very cheap. You understand what I mean? But at the same time, one is entirely free to take LSD and to take whatever you wish, the same way as one is entirely free to go through the Latihan and become a Subud. If one wants to have experiences, go ahead. Soak your head in water. See how long you can be without air. It's all right. Everybody can use his body for whatever he wishes. Only thing is, that sometimes one knows that one doesn't get what you -- what you could expect and what you hoped for, and then it becomes a detour, and then it becomes very much of a useless exercise.

So now, will we stop? We'll talk tonight again. Yeah? Any questions that you then have, maybe we talk a little bit more in detail.

All right, Pat? Is this too late? No? Time enough? Very good. So.

TAPE ENDS